
of his Church for thy ministry : my soul desires to go forth in thanksgivings and praises to the Lord God, in whom alone thy ministry, or all the ministry of men or angels can be profitable; in that Jesus doth bless, and will bless his holy word by his servants the prophets. Praises be to Jehovah, Father, Son, and Holy Ghost, for those blessed writings of inspiration! May the Lord go on to commission them to his glory, who in times past *spake to the Fathers by the Prophets*. But still more would we give praises to God, who hath in these last days *spoken to us by his Son*. Oh! thou Lord God of the Prophets! everlasting blessings be thine, to whom all the Prophets give witness, that *whosoever believeth in thee, shall have eternal life*. Amen.

THE

PROPHET JOEL.

GENERAL OBSERVATIONS.

THE prophecy of *Joel* is but short; but if it were only from one passage in it, which hath respect to gospel days, and was interpreted by an Apostle with peculiar reference to the open descent of the Holy Ghost, after the ascension of Christ, it would form a precious portion of the spirit of prophecy. *And the testimony of Jesus is the spirit of prophecy*.

The name *Joel* is significant: it appears to be a compound of *Jah* and *El*; that is, the Lord God. We have no account of this Prophet's descent or connection further back than his immediate father. Neither can it be determined with any exactness, the period in which he prophesied. Probably, somewhat about eight hundred years before the coming of Christ. But we are much more interested to trace the evident marks of inspiration in Joel's writings, than to be particular as to the time in which he delivered his commission. I only detain the Reader with my usual precaution on entering any and every inspired writing; namely, to be careful to implore that Almighty God that guided the Prophet's pen, to influence every Reader's heart, that since to *Jesus all the Prophets give witness*, we may receive the truth in the love of it, and *the truth may make us free*. May the Lord God of the Prophets thus graciously do both by Writer and Reader in the present record now opening before us, *to make us wise unto salvation through the faith that is in Christ Jesus*. Amen.

C H A P. I.

CONTENTS.

The Prophecy begins with an account of a dreadful affliction to be accomplished on Judea. The Prophet exhorts the people to repentance, and appointeth a fast.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men : and give ear all ye inhabitants of the land : hath this been in your days, or even in the days of your fathers ?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locust eaten ; and that which the locust hath left, hath the canker-worm eaten ; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake, ye drunkards, and weep ; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

The prophecy opens in a very striking manner. It is the *Lord's word*, and therefore demands man's attention. And all ranks and orders are appealed unto to regard the man of God's commission ; *young men and maidens, old men and children* ; for the subject is not to be equalled. Yea, even the drunkards are called upon to listen to it, for the awfulness of the judgment coming upon the land is so great, that it is enough to awaken them into soberness. Reader ! have you never met with any instances in life, where the extremity of affliction hath induced the most astonishing effects ; such things are spoken of, where the hair hath become grey, and where such effects have followed as instantly to remove the powers of intoxication ?

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and barked my fig-tree : he hath made it clean bare, and cast it away : the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

Under the figure of a swarm of insects destroying the fruits of the earth, is represented the judgment of the Lord upon a guilty land. It is blessed to observe, how the Lord pleads with his people by those striking visitations in the various periods of his Church; and with what gentleness in the midst of correction, the Lord manifests the cause for which he thus deals with them.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and cry unto the LORD.

There is a vast degree of elegance in these expressions, as well as earnestness; the priests the ministers of the Lord are first called upon, and then all the people. The sackcloth to lie down in, the howling and woe of the Lord's priests, strongly represent and set forth, under types and figures, the desolated state of souls under sin.

15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down : for the corn is withered.

18 How do the beasts groan ! the herds of cattle are perplexed, because they have no pasture ; *yea*, the flocks of sheep are made desolate.

The preceding verses having described the ruin of all flesh by reason of sin, here comes the judgment. The Prophet unable to enter into the particulars of the dreadful day of account, only cries out under the apprehension of it. *Who may abide the day of his coming.* Malachi iii. 2.

19 O LORD, to thee will I cry : for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee : for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Here comes in to our relief the blessedness of that gospel, which under the conviction of sin, and a total inability to help ourselves, leads to Christ. For I hope, I need not point out to the Reader, what the whole of this Chapter ; namely, that the eye of sin and sorrow loudly proclaims the necessity of salvation by the Lord Jesus Christ. The Prophet opens with sorrow, which is the effect of sin ; and closes the Chapter with what only becomes the relief for it. When a soul is convinced of sin, and feels the awful consequence of it, there is nothing that can give consolation to the wounded spirit, but the blood of Christ. *O Lord, to thee do I cry !* is the language of every heart taught by God the Holy Ghost. And the cry that is thus awakened by grace, is sure to be answered in mercy.

REFLECTIONS.

READER ! mark in the instance of this Prophet to what all the other Prophets of God bear equal testimony ; the process of grace in all ages is the same. Sin brings forth sorrow, and godly sorrow through grace leads to Christ for salvation. From the first transgressor in the garden of Eden, to the last fallen son or daughter of Adam to the end of the world, divine teachings invariably produce the same effect. The fathers to the children may therefore make known the Lord's truth, and the Lord's praise. Reader ! it is most blessed to see, and yet more blessed to experience, our own personal interest in those divine teachings. *I the Lord teacheth thee to profit*, may be discerned and read by every enlightened eye as the title page of the whole of

inspiration. And when, in the corrections and visitations of the Lord, by the Lord's great army, we plainly discover the Lord's hand; when in the locusts and palmer worms of the earth, we both hear the rod and who hath appointed it; when the fatherly reproofs of a gracious God in Christ are sanctified to bring the heart to Christ: oh! how blessed are the awakening judgments of our God, in rousing his people from the sottish stupidity and indolence in which the world and its pursuits have intoxicated the soul, and calling home the heart to Jesus and his salvation. Lord! I pray thee put a cry in every heart of thy redeemed! Especially stir up the ministers of my God in the present awful hour of Zion's languishing, to cry aloud and spare not, for the Lord's deliverance of his people. Oh! for the Lord to be very jealous for his Zion, and make her yet the praise and perfection of the whole earth. Amen.

CHAP. II.

CONTENTS.

The same subject is continued in this Chapter as in the former, the dreadful day of the Lord's judgments is solemnly described. But the close of the Chapter comes in with the sweetest promises of blessing in the out-pouring of the Spirit.

BLLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand;

The Chapter opens with a solemn call to sound the trumpet in Zion. This was the office of the priests, to blow the trumpet, of what kind soever it was, whether the war trumpet, or the trumpet for the calling of assemblies, or the jubilee trumpet, or the new moon, or fast trumpet. See Numbers x. Levit. xxv. 9, &c. But certainly, the great leading object of the whole was with an eye to the gospel, as the close of this Chapter manifests. And nothing can be more beautiful in relation to *the joyful sound*, than the figure of a trumpet, when the true ministers of Jesus loudly proclaim in his Zion, redemption by his blood, and the day of the Lord Jesus at hand. Isaiah lii. 7, 8. Isaiah xxvii. 13.

2 A day of darkness and of gloominess, a day of clouds, and of thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden

of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

If we read these verses with an eye to the gospel of Christ, (and surely in the present hour it were a folly to read them otherwise,) how graciously do they describe the first dawns of a day of grace upon every poor sinner's soul. Reader! hath the day-spring from on high visited you? Surely then I need not describe the darkness and gloominess your soul found itself in, when to your view *darkness covered the earth, and gross darkness the people*. Jesus himself is described, as *the light of the morning, when the sun riseth, even a morning without clouds*. 2 Sam. xxiii. 4. And so he is indeed to every precious blood-bought son and daughter of his; when by his Almighty arm, that soul is brought out of the darkness and shadow of death, and delivered from the terrors of an alarmed conscience, in beholding the fulness and suitability of Jesus for salvation. Never was there a season like this, in the experience of the believers life; neither any after it, even to the years of many generations!

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face ~~the~~ people shall be much pained; all faces shall gather blackness.

7 They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another, they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city: they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the windows like a thief.

10 The earth shall quake before them, the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before:

his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible: and who can abide it?

It will be very easy for a child of God to make a gracious improvement of what is here said, if read spiritually with an eye to soul exercises, in the conflicts of flesh and spirit, when once a life of grace is begun in the soul. The concluding sentence in this portion is very striking, with an eye to this state of mind; for indeed the voice of the Lord is heard through the whole, in all the chambers of the awakened heart.

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God; for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

What a gracious invitation is contained in these words? How tenderly the Lord reasons with his people? And what an encouraging assurance it folds up with? Reader! do not fail to observe, that in this call of the Lord, the accompanying grace to incline the heart to the observance of it is implied. It is most blessed ever to remember that when the Lord thus comes forth in his endearing invitations, he is secretly inclining the heart to accept them. Grace must first enter the heart, or there will be no inclination to obey.

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give

not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, *Where is their God?*

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath done great things.

I beg the Reader to remark with me, what a most beautiful and finished representation is here of a praying assembly, and what blessings might not be expected to follow, where the Lord gives grace to the several characters to seek his favour. The congregation at large; the elders the children, yea, little children and babes at the breast; as if to bring down the mercy of God in Christ, upon the helpless, unconscious little ones, who all take part in the common calamity.^a And the bridegroom and bride are to forego their own private happiness, to take part in the public evil, contrary to the kind provision the Lord had made for the marriage state, in the first year of their nuptials. Deut. xxiv. 5. The priests, the ministers of the Lord, bring up the rear in this assembly, as those more highly interested for the Lord's honor and the Church's welfare. Reader! read this with an eye to Christ, and behold him in the everlasting exercise of his priesthood, and the whole then becomes lovely indeed!

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause

to come down for you the rain, the former rain, and the latter rain, in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army, which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wonderously with you; and my people shall never be ashamed.

27 And ye shall know that *I am* in the midst of Israel, and *that I am* the LORD your God, and none else, and my people shall never be ashamed.

Here comes in what all along seems to have been intimated, how gracious the Lord would deal with his people. This is ever the case. When the Lord is coming forth to bless, he puts his people to pray. And let the Reader never overlook the cause: namely, the Lord's jealousy for his land, his love to his people. And all this with an eye to Christ, the first and only pre-disposing cause in the salvation of Zion.

28 And it shall come to pass afterward, *that I* will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall

be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

But here we have the sum and substance of the whole, in one of the richest promises ever made, as the effect of salvation, and most comprehensive of all blessings. It is impossible to err in the explanation of this passage, or to make a mistake in the application of it. Indeed God the Holy Ghost would not leave it to any human comment, and therefore commissioned *Peter* the Apostle to take it up, and make it for the subject of his sermon on the day of Pentecost, directly referring to what *Joel* hath here said, to that glorious event. I beg the Reader therefore to turn to that scripture, and read the whole from beginning to end. Acts ii. throughout. It were to hold up a small lighted taper to the sun, to offer any illustration beyond what these two scriptures so fully explain; this part of *Joel's* prophecy, with the accomplishment of it, as related in that Chapter of the Acts of the Apostles. I only beg the Reader to remark with me, what an answer those blessed scriptures *then* gave to the infidels' mockery, of the first descent of the Holy Ghost; and what an everlasting answer the same precious portions of God's Holy Word are unceasingly giving *now* to modern sceptics, who impiously presume to confine the out-pouring of the Spirit to those early ages of the Church, and to the Apostles of Christ only: as if the work of God the Holy Ghost had ceased, when the Church of Christ was once established: as if his blessed agency was no longer necessary, and his glorious act of regeneration was no longer to be known. Blessed Spirit of all truth! how plain, how evident it is, that agreeably to our Lord's own sure promise, thy presence and thy power was to be known and felt by thy people for ever. John xiv. 16, 17. Reader! look over the several interesting particulars in this sweet promise of a covenant God in Christ, and bless God, if so be you find your own personal character marked among the number. Observe the extensiveness of the blessing, it is upon *all flesh*; that is, no longer confined to the Jews, but also extending to the Gentile. It is not only upon the priests, but the people also. Not only upon sons, but upon daughters; not only young men and maidens, but old men and children. Not only masters, but servants: for in the Gospel Church there is neither *Jew nor Greek, neither bond nor free, neither male nor female, for they are all one in Christ Jesus*. Galat. iii. 28. And, Reader, go on to remark in the other part of this most blessed prophecy, how fully and completely it hath been confirmed, and is every day confirming in the earth. The out-pouring of the Spirit produceth, as was promised, such wonderful changes in the whole system of men's minds and manners, as carry with them the highest demonstrations that Christ's kingdom of grace reigneth in the hearts of his people. God the Father promised, that when he poured his spirit upon the seed of Christ, and his blessing upon his offspring, they should shew the blessed effects of those gifts in their lives and conversation. And here the whole is proved. They call upon the Lord, and the Lord acknowledgeth the call. *I will say it is my people, saith the Lord, and they shall say the Lord is my God*. See those scriptures, Zach. xiii. 9. Gal. v. 22—25. Rom. viii. 9—16. And while those and

the like scriptures, fully prove the gracious effects resulting from the out-pouring of the spirit, in the latter-day dispensation, under the gospel; there is joined with this promise the solemn threatening of God, which will distinguish those characters on whom the regenerating power of the spirit is not found. This is set forth under the strong images of the sun darkened, and the moon turned into blood; intimating the horrible condition of those who count the blood of the covenant an unholy thing, and do despite to the spirit of grace. Well may every one that reads this solemn scripture cry out, *from hardness of heart, and contempt of thy word and commandment, good Lord deliver us!* Heb. x. 26—29.

REFLECTIONS.

READER! let us both pause over this most striking Chapter, and looking up for the fulfilment of the sweet promise at the close of it, in our own personal interest beg that we may indeed, and in truth, realize and enjoy the precious blessings there contained. Let us observe what is here said, then look to the Gospel, and mark the full confirmation of it; and then, as souls convinced of divine truth, ponder well the sacred contents, and see to it that we neither of us fail of this grace of God.

Behold how solemn and how sure the great day of God is proclaimed. There is, there must be a day coming, in which all these alarming judgments, which the former part of this Chapter relates in figure, will be manifested in reality! Oh! for grace to sanctify the solemn truths in our houses, and families! Ye ministers of my God! do ye not find cause, in the present awful hour, when the Lord's judgments are in the earth, to blow the trumpet in our *British Zion*, and to sound an alarm in God's holy mountain! Yea! do ye not weep between the porch and the altar, and bear testimony to the truths of your Lord in an holy jealousy and zeal for his honor; crying out with one of old; *mine eyes run down with water because men keep not thy law!* Ye fathers and mothers of the rising generation! will ye not gather your little ones, and present yourselves with the very infants that hang at the breast before the Lord, to implore the Lord's mercy in the present impending evils, that the Lord may be jealous for his land, and pity his people. And oh! ye humble followers of the Lord Jesus, on whom this spirit of grace hath been poured out, the sure token of Jesus' love, and your interest in him! See to it, that ye manifest a spirit of grace and supplication, hath been given you, and is continually in your daily walk, by besieging the throne with earnest cries and prayers, that will take no denial for Zion in her present alarming state of languishing. Go, my brethren, go into the very retirings of a covenant God in Christ, seeing that you have boldness to enter into the holiest by the blood of Jesus; and give him *no rest nor peace, until he establish and make Jerusalem a praise in the earth.* Oh! for the Holy Ghost, in his infinite mercy, to pour out of his sevenfold gifts, in a copious fullness, upon all the Lord's heritage, now Jesus is returned to glory, that all the redeemed may be earnest at the throne, until there shall be a *deliverance in Mount Zion, and in Jerusalem, as the Lord hath said, and in the remnant whom the Lord shall call.* Amen.

C H A P. III.

CONTENTS.

In this chapter, which closeth the prophecy of Joel, there is contained special blessings to the Church, in the latter day dispensation, and an account to be taken with the enemies of Zion.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Though it may, in a subordinate and secondary sense, be said, that these blessings to the Church were in a measure given on the occasional deliverance of Zion from her enemies, when at any time the Lord reckoned with her foes: yet, it were sadly to enervate scripture, to suppose that the Holy Ghost pointed to any temporal mercies when speaking of the great day of the Lord. Evidently *the days* here spoken of were the gospel days, and *that time* the time of salvation, by the incarnation, death, and resurrection of the Lord Jesus Christ. And this scripture, read in this point of view, opens a subject of the most blessed nature. What thanks is there due from the Church to God the Holy Ghost, for thus preparing the Church so many ages before the coming of Christ, to be waiting and looking for her Lord's approach. The *valley of Jehoshaphat* was near to Jerusalem, as if pointing to the very spot of the Lord Jesu's ministry. And how was the captivity of Judah and Jerusalem brought again, but by the death of Jesus? Reader! how sweet and blessed this subject becomes, when in the many gracious things said in it, you and I can discover our own personal interest in them?

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border :

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head :

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off : for the LORD hath spoken *it*.

It is observable through the whole of the sacred word, that the day of vengeance, and the year of the Lord's redeemed are always joined. When Jesus comes to save, he comes also to destroy. And when he comes to be glorified in his saints, he comes also to pour out vengeance on them that know not God, and obey not the gospel of Jesus. Isaiah lxiii. 4. 2 Thess. i. 10. And as a further confirmation of this most sure, but alarming truth, it is worthy observation, that the very name of *Elohim*, the blessed God, in his threefold character of person, signifies the *Denouncers* of covenant engagements as equally pledged to fulfil condemnation as promises. And this holy name implies the oath to *Adonai*, the mediator. Psalm cx. 4. that while his people shall be made willing in the day of his power, his enemies, both men and devils, shall be put under his footstool. Oh! that this were but duly considered, and that scripture regarded. Psalm ii. 12.

9 Proclaim ye this among the Gentiles: prepare war, make up the mighty men, let all the men of war draw near, let them come up :

10 Beat your ploughshares into swords, and your pruning hooks into spears : let the weak say, *I am strong*.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about.

13 Put ye in the sickle ; for the harvest is ripe : come, get you down, for the press is full, the fats overflow, for their wickedness *is* great.

14 Multitudes, multitudes in the valley of de-

cision : for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem : and the heavens and the earth shall shake ; but the LORD *will be* the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in the land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed : for the LORD dwelleth in Zion.

I do not presume to say as much, but I venture to believe, that *Joel's* prophecy in this Chapter is looking so far on, as to the second coming of the Lord Jesus Christ. The *valley of Jehoshaphat* is again mentioned. And what violence is there to the term, to suppose it refers to this present world. The valley the Prophet Ezekiel was led by the spirit of the Lord down into, evidently referred to this world ; and so it may here. Ezekiel xxxvii. 1, &c. And multitudes, multitudes, will be found in it, in that great day of decision, when the whole events of the gospel will be decided. Then, and not till then, will be the peaceable reign of the Lord Jesus, when swords, and spears, and war, will be no more. Moreover the morn will be darkened, and the sun ashamed, from the superior lustre of the glory of Jesus. Isaiah xxiv. 23. And Jesus' voice will be heard, and his presence known and enjoyed as King in Zion. Then in truth, and not in figure,

will the mountains drop with wine, and the hills with milk. Jerusalem will truly be cleansed, and made holy in the blood of the Lamb, and the song of redemption be sung by the whole Church upon earth, as it is sung in heaven. Let the Reader look at some of those most blessed and interesting portions of the word of God, and especially the prophecies of scripture which refer to this great event, and let him determine for himself, under the Holy Ghost's teaching, in what sense such divine declarations are to be received. Isaiah iv. Ezek. xl. chapter to the end. Zach. xiv. Rev. xx. and xxi. chapters throughout, with Isaiah lxxv. 17 to the end.

REFLECTIONS.

READER! every part of God's word comes in to support the blessed but solemn prophecies contained in this Chapter; *when the Lord shall come to be glorified in his saints, and admired in all them that believe*, he will come no less to take out of his kingdom *all things that offend*. That day will burn as an oven, when all the proud, yea, all that do wickedly will be as stubble, and consumed both root and branch. But to the redeemed, Jesus will arise as *the sun of righteousness, with healing in his wings*.

My unawakened brother, in our common fallen nature (if peradventure this Commentary should come within your observation) will you suffer me to ask, have you ever duly pondered these things? Have you solemnly thought, equal to the importance of the subject, what you will do, or say, when the Lord shall roar out of Zion, and utter his voice from Jerusalem? If, in that dreadful day of God, the heavens and the earth shall shake, can the unregenerated, unpardoned sinner, hope to stand in confidence? Is it not important to ask after the way of safety, and to enquire how to escape the wrath to come? *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

Ye people of the Lord! Ye that are followers of Jesus in the regeneration; take to yourselves the sweet promises and rich consolations of this most blessed scripture. *Your Jesus is coming, and will come to save you*. Hear what he saith, and take to yourselves the full comfort of it. *You shall know, Jesus saith, that I am the Lord your God, dwelling in Zion!* You shall enjoy his presence, hear his voice, sit with him on his throne. Jerusalem shall then be holy, and be so for ever. Then no more strangers shall pass through. No more the *Canaanite* shall be in the land. No longer the remains of indwelling corruption shall vex the soul; nor the temptations of Satan, or the persecutors of the world afflict. Jesus will have taken away all the remains, and have cleansed all the blood of his people that had not been cleansed. And He will be their joy, their hope, their glory, their portion for ever! Amen.

Farewell *Joel!* servant of our gracious God! farewell until that blessed day when thou, and all the Lord's heritage, come to enjoy the fulfilment of thy prophecies, and enjoy them for ever. Thanks for thy ministry, in the short, but precious gospel truths thou hast

from thy master, the Lord God of the Prophets, here given us. It is thine honor thus to have been employed, while it is the Church's happiness, to be thus ministered unto. But, blessed for ever, blessed be the Lord who hath sent thee with his message! Precious Jesus! give both to him that writes, and to him that reads, grace to improve by thy servant's labors; that that blessedness may be in the lot of both, who *hear and keep the words of our God*, as the time for the accomplishment draweth nearer. Amen.

THE
PROPHET AMOS.

GENERAL OBSERVATIONS.

THE Prophet *Amos* hath furnished the Church with a more copious prophecy than that of *Joel*, but the purport of his writings is much to the same amount.

The name *Amos*, which signifies *Burthen*; or as some render it, *loading* or *weighty*, from *Omas*; was not unsuitable to the importance of *Amos's* writings, which are certainly very weighty and powerful. It is supposed that he was of *Tekoah* in *Judah*, about four leagues from *Jerusalem*: but there is no certainty on this point. And it is supposed that his ministry was immediately after that of *Joel*. We have the reign indeed in which it took place; but unless we had the very period of the earthquake which he speaks of in the first opening of his prophecy, it is not very easy to ascertain the exact time. Neither is it essential in a work of this kind. The subject matter of his prophecy, and the evident marks of inspiration with which the Book itself is accompanied, become points of much greater importance to regard. The chief scope of *Amos*, in those Chapters, is directed to the reproof of the nations at large, and Israel in particular. He speaks directly of judgments that were hanging over the head of both, and from the solemn prospect calls upon them to turn to the LORD. But what I more earnestly desire the Reader to remark with me is, the sweet close of his prophecy, in the bright prospect of the coming of the LORD JESUS to his kingdom. Here *Amos* seems to rise to a greater degree of beauty and fulness in his prophecy; and as the other Prophets had done, under various figures, in representing the Mediator's advent and reign; so *Amos* assures Israel, that